1560/268
7

OBSERVATIONS

CONCERNING THE

DIET OF THE COMMON PEOPLE,

RECOMMENDING

A METHOD OF LIVING LESS EXPENSIVE,
AND MORE CONDUCIVE TO HEALTH,
THAN THE PRESENT.

By WILLIAM BUCHAN, M. D.
Fellow of the Royal College of Phyſicians, Edinburgh; and
Author of the "DOMESTIC MEDICINE."

Accipè nunc, victus tenuis quæ quantaque ſecum
Afferat. HORATII Sat. II.

LONDON:
Printed for A. STRAHAN, and T. CADELL jun. and W. DAVIES,
(Succeſſors to Mr. CADELL,) in the Strand;
And J. BALFOUR, and W. CREECH, Edinburgh.

MDCCXCVII.

[Price 1s. 6d.]

15
63
DEC

TO

SIR JOHN SINCLAIR, BARONET,

PRESIDENT OF THE BOARD OF AGRICULTURE,

THE FOLLOWING PAGES

ARE MOST RESPECTFULLY INSCRIBED,

BY

HIS MOST OBEDIENT,

HUMBLE SERVANT,

THE AUTHOR.

Juſt publiſhed,

In One large Volume Octavo, Price 9s. bound,

A New Edition, being the FIFTEENTH, with an Additional Chapter concerning the Diet of the Common People, recommending a Method of Living leſs expenſive, and more conducive to Health, than the preſent, of

DOMESTIC MEDICINE; or, A Treatiſe on the Prevention and Cure of Diſeaſes by Regimen and Simple Medicines. With an APPENDIX, containing a Diſpenſatory for the Uſe of Private Practitioners, a Complete Gloſſary of ſuch few technical Terms as are neceſſarily uſed throughout the Work, and a Copious Index.

By WILLIAM BUCHAN, M. D.
Fellow of the Royal College of Phyſicians, Edinburgh.

Printed for A. STRAHAN; T. CADELL jun. and W. DAVIES, (Succeſſors to Mr. CADELL) in the Strand; and W. CREECH, and J. BALFOUR, at Edinburgh.

☞ This Treatiſe comprehends not only the Acute, but alſo the Chronic Diſeaſes, and both are treated at much greater length than in any Performance of the like nature. It likewiſe contains an Eſſay on the Nurſing and Management of Children; with Rules for preſerving Health, ſuited to the different Situations and Occupations of Mankind; Cautions concerning Cold-bathing, and drinking the Mineral Waters of this Country; and Directions for the Cure of Wounds, the Reduction of Fractures, Diſlocations, &c. &c.

*** The above Work was originally publiſhed with the entire approbation of the late Sir John Pringle, (to whom the early Editions were, by permiſſion, dedicated,) the late Dr. Gregory of Edinburgh, and many other eminent Phyſicians. Its reputation, which has been now eſtabliſhed for upwards of 20 years, and its increaſed ſale during that time, ſufficiently prove its uſefulneſs to all ranks and claſſes of mankind.

ADVERTISEMENT.

DURING the late diſtreſs of the poor, occaſioned by the high price of proviſions, I was requeſted to direct my attention to the ſubject of Diet, and to draw up ſuch Obſervations as I conceived might have a tendency to render the condition of the Common People more comfortable. This accorded ſo much with my own feelings, that I could not for a moment heſitate to comply with the requeſt; but before I could arrange my thoughts for the Preſs, the evil had in a great meaſure ſubſided. This induced me to drop the plan of an immediate publication, and to adopt that of giving an Abſtract of the Obſervations which I had made, at the end of the next Edition of the Domeſtic Medicine.

To accommodate the Purchaſers of former Editions of that Book, a number of Copies of this Eſſay are printed ſeparately.

OBSERVATIONS

CONCERNING

THE DIET OF THE COMMON PEOPLE.

EXPERIENCE proves that not a few of the diſeaſes incident to the inhabitants of this country, are owing to their mode of living. The vegetable productions they conſume, fall conſiderably ſhort of the proportion which they ought to bear to the animal part of their food. The conſtant uſe of bread and animal ſubſtances excites an unnatural thirſt, and leads to the immoderate uſe of beer and other ſtimulating liquors, which generate diſeaſe and reduce the lower orders of the people to a ſtate of indigence. To teach the poor man how to live cheaper and better, is the deſign of the following pages.

Though the common people of this country live at a greater expence than any where elſe, it does not follow that they live better. They are ſtrong indeed,

but by no means healthy; and it is found that, from an attachment to a particular mode of living, they are more liable to diſeaſe and death in foreign climes, than the inhabitants of any other country.

It is certainly proper that the poor man ſhould be inſtructed in every thing that can make his little earnings go as far as poſſible, or which can add to the comfort of himſelf and family. Nor can œconomy in living, be deemed a trivial virtue, in a country where the riches depend on the cheapneſs of labour.

It is alleged that the Engliſh are ſo much attached to their own modes of living, that no argument will induce them to make the ſmalleſt change. Habits are indeed obſtinate things, eſpecially thoſe which relate to diet; but there are proofs that the Engliſh are not inflexible even in this matter. The mode of living, among the lower orders, has been greatly changed in my time, and I am ſorry to ſay, not for the better.

The people of England have too much good ſenſe not to liſten to reaſon, provided due care were taken to inſtruct them. But here the people may be truly ſaid, "*to periſh for want of knowledge.*" No means have been uſed to give them proper inſtruction. Hurtful cuſtoms have been ſuffered to prevail, till they have ſtruck ſuch deep roots that it will not be an eaſy matter to eradicate them. The difficulty, however, is not unſurmountable. A few experiments of reform would have the effect to render it as agreeable as it is ſalutary.

Adults

Adults have many old prejudices to overcome, but the caſe is different in regard to children. They may be taught to uſe any kind of food, and what they like when young they will love when old. If I can introduce a different method of feeding children, my purpoſe will be anſwered. This alone will, in time, effect a total change in the general mode of living.

The late diſtreſs of the poor has called forth many publications intended for their relief. Moſt of them, however, were adapted only for the particular occaſion, and not calculated to prevent the return of like evils. The following obſervations, it is hoped, will have a more permanent effect. They are intended to recommend a plan of living, which will render the people leſs dependant on bread and animal food for their ſubſiſtence, and conſequently not ſo liable to ſuffer from a ſcarcity or dearth of either of theſe articles in future.

Particular attention has been paid to the ſubſtitutes for bread, as the ſcarcity of this article proves peculiarly diſtreſſing to the poor. It will appear from the following pages, that bread is by no means ſo much a neceſſary of life as is generally imagined, and that its place may, in many inſtances, be ſupplied by a variety of other farinaceous ſubſtances.

GENERAL OBSERVATIONS ON ALIMENT.

No creature eats ſuch a variety of food as man. Intended for an inhabitant of every climate, he devours the productions of them all; and if they do not ſuit his palate or agree with his ſtomach, he calls in the aid of cookery, an art peculiar to himſelf; by which many things that, in a crude ſtate, would prove hurtful, or even poiſonous, are rendered wholeſome and ſalutary.

The obvious diviſion of food is into animal and vegetable. To ſay that man was intended by nature for uſing either the one or the other alone, would be abſurd. His ſtructure and appetite prove that he was formed for both. Judgment, however, is requiſite in adjuſting the due proportions of each, ſo as to avoid the inconveniencies ariſing from an extreme on either hand.

Though animal food is more nouriſhing than vegetable, it is not ſafe to live on that alone. Experience has ſhewn that a diet conſiſting ſolely of animal food, excites thirſt and nauſea, occaſions putreſcence in the ſtomach and bowels, and finally brings on violent griping pains with cholera and dyſentery.

Animal food is leſs adapted to the ſedentary than the laborious, and leaſt of all to the ſtudious, whoſe diet ought to conſiſt chiefly of vegetables. Indulging in animal food renders men dull, and unfit for the purſuits

purſuits of ſcience, eſpecially when it isaccompanied with the free uſe of ſtrong liquors.

The plethoric, or perſons of a full habit, ſhould eat ſparingly of animal food. It yields far more blood than vegetables taken in the ſame quantity, and of courſe may induce inflammatory diſorders. It acts as a ſtimulus to the whole ſyſtem, by which means the circulation of the blood is greatly accelerated.

I am inclined to think that conſumptions, ſo common in England, are in part owing to the great uſe of animal food. Though the *Pthiſis Pulmonalis* is not, properly ſpeaking, an inflammatory diſeaſe, yet it generally begins with ſymptoms of inflammation, and is often accompanied with them through its whole progreſs.

But the diſeaſe moſt common to this country is the ſcurvy. One finds a daſh of it in almoſt every family, and in ſome the taint is very deep. A diſeaſe ſo general muſt have a general cauſe, and there is none ſo obvious as the great quantity of animal food devoured by the natives. As a proof that ſcurvy ariſes from this cauſe, we are in poſſeſſion of no remedy for that diſeaſe equal to the free uſe of freſh vegetables.

By the uninterrupted uſe of animal food a putrid diatheſis is induced in the ſyſtem, which prediſpoſes to a variety of diſorders. I am fully convinced that many of thoſe obſtinate complaints for which we are at a loſs to account, and find it ſtill more difficult to cure, are the effects of a ſcorbutic taint lurking in the habit.

Improper diet affects the mind as well as the body. The choleric diſpoſition of the Engliſh is almoſt proverbial. Were I to aſſign a cauſe, it would be, their living ſo much on animal food. There is no doubt but this induces a ferocity of temper unknown to men whoſe food is chiefly taken from the vegetable kingdom.

Though theſe and ſimilar conſequences may ariſe from the exceſs of animal diet, we are far from diſcouraging its uſe in moderation. In all cold countries it is certainly neceſſary; but the major part of the aliment ought nevertheleſs to conſiſt of vegetable ſubſtances. There is a continual tendency, in animal food, as well as in the human body itſelf, to putrefaction, which can only be counteracted by the free uſe of vegetables.

With regard to the proportion of vegetable food to that of animal, great nicety is by no means required. It muſt vary according to circumſtances, as the heat of the weather, the warmth of the climate, and the like. The vegetable part, however, where nothing forbids, ought certainly to preponderate, and I think in the proportion at leaſt of two to one.

The exceſſive conſumption of animal food is one great cauſe of the ſcarcity of grain. The food that a bullock affords bears but a ſmall proportion to the quantity of vegetable matter he conſumes.

I am no enemy to good fruit, as an article of diet; but the greater part of what is uſed in this country, by the lower orders of the people, is mere traſh.

Fruit

Fruit ſhould be eaten in the early part of the day, when the ſtomach is not loaded with food, and it never ought to be eaten raw till it is thoroughly ripe.

OF BREAD.

Bread, or ſomething reſembling it, makes a part of the diet of all nations. Hence it is emphatically denominated *the ſtaff of life*. It may however be uſed too freely. The late Dr. Fothergill was of opinion, and I perfectly agree with him, that moſt people eat more bread than is conducive to their health. I do not mean to inſinuate that bread is unwholeſome, but that the beſt things may prove hurtful when taken to exceſs. A ſurfeit of bread is more dangerous, than of any other food. *Omnis repletio mala, repletio panis peſſima.* The French conſume vaſt quantities of bread; but its bad effects are prevented by their copious uſe of ſoups and fruits, which have little or no ſhare in the diet of the common people of England.

One important uſe of bread is to form a maſs fit for filling up the alimentary canal, and carrying the nutritious juices along that paſſage in ſuch a ſtate, as to render them fit to be acted upon by the lacteal abſorbents, which take up the nouriſhment and convey it to the blood. In this light, bread may be conſidered as a ſoil from whence the nouriſhment is drawn. I do not ſay that bread contains no nouriſhment, but that its uſe, as an article of diet, does not ſolely depend on the quantity of nutriment it contains, but in ſome meaſure on its fitneſs as a vehicle for conveying

the nutritious particles through the inteſtinal tubes. Hence it follows that the fineſt bread is not always the beſt adapted for anſwering the purpoſes of nutrition.

The richeſt food will not nouriſh an animal, unleſs the alimentary canal is ſufficiently diſtended. A dog has been fed on the richeſt broth, yet could not be kept alive; while another, which had only the meat boiled to a chip and water, throve very well. This ſhews the folly of attempting to nouriſh men on alimentary powders and other concentrated food.

The great art therefore of preparing food, is to blend the nutritive part of the aliment with a ſufficient quantity of ſome light farinaceous ſubſtance, in order to fill up the canal, without overcharging it with more nutritious particles than are neceſſary for the ſupport of the animal. This may be done either by bread, or other farinaceous ſubſtances, of which there is a great variety, as will appear from the ſequel.

Bread is one of the moſt expenſive modes of uſing grain, and not adapted to the narrow circumſtances of the lower orders of the people, as it is burthened with two heavy additional charges, in paſſing through the hands of both the miller and the baker. Beſides, the former often grinds down extraneous matter with the wheat, and the latter as frequently bakes it up with the addition of lime, chalk, allum, and other pernicious ſubſtances. Since the articles of diet have become branches of manufacture, the public neither know what they eat, nor what they drink.

People imagine, as the fineſt flour contains the greateſt quantity of nouriſhment, that it muſt there-

fore be the moſt proper for making into bread; but this by no means follows. The fineſt flour comes the neareſt to ſtarch, which, though it may occaſionally prove a good medicine, makes bad bread. Houſehold bread, which is made by grinding down the whole grain, and only ſeparating the coarſer bran, is without doubt the moſt wholeſome.

The beſt houſehold bread I ever remember to have ate, was in the county of York. It was what they call *meſlin bread*, and conſiſted of wheat and rye ground together. I am not quite certain as to the proportion, but I think there might be two parts of the former to one of the latter. This bread, when well fermented, eats light, is of a pleaſant taſte, and ſoluble to the bowels. After uſing it for ſome years, I found that bread made entirely of flour was neither ſo agreeable to the palate, nor ſo conducive to health.

Bread is often ſpoiled to pleaſe the eye. The artificially whitened, drying, ſtuffing bread, though made of the heart of the wheat, is in reality the worſt of any; yet this is the bread which moſt people prefer, and the poorer ſort will eat no other.

All the different kinds of grain are occaſionally made into bread, ſome giving the preference to one and ſome to another, according to early cuſtom and prejudice. The people of South Britain generally prefer bread made of the fineſt wheat flour, while thoſe of the northern counties eat a mixture of flour and oatmeal, or ryemeal, and many give the preference to bread made of oatmeal alone. The common people of Scotland alſo eat a mixed bread, but more fre-

quently bread of oatmeal only. In Germany the common bread is made of rye, and the American labourer thinks no bread ſo ſtrengthening as that which is made of Indian corn; nor do I much doubt but the Laplander thinks his bread made of the bones of fiſhes is the beſt of any.

Bread made of different kinds of grain is more wholeſome than what is made of one only, as their qualities ſerve to correct one another. For example, wheat flour, eſpecially the finer kind, being of a ſtarchy nature, is apt to occaſion conſtipation. Bread made of ryemeal, on the other hand, proves often too ſlippery for the bowels. A due proportion of theſe makes the beſt bread.

For the more active and laborious I would recommend a mixture of rye with the ſtronger grains, as peaſe, beans, barley, oats, Indian corn, and the like. Theſe may be blended in many different ways: they make a hearty bread for a labouring man, and, to uſe his own language, they lie longer on his ſtomach than bread made of wheat flour only. Barley bread paſſes too quickly through the alimentary canal to afford time for conveying the proper nouriſhment; but bread made of barley mixed with peaſe is very nouriſhing.

When potatoes, or boiled grain, are uſed, bread ceaſes to be a neceſſary article of diet. During the late ſcarcity of bread, I made it a rule not to eat above one half the quantity I uſed to do, and I found no inconveniency whatever from the change. Nay, ſome told me, that for a conſiderable time they had left

off

off the uſe of bread altogether, without experiencing any change in the ſtate of their health.

A great part of the bread conſumed in this country is by children. It is always ready, and when the child calls for food, a piece of bread is put into its hand, to ſave the trouble of dreſſing any other kind of victuals. Of many children this is the principal food, but it is far from being the moſt proper. Children are often troubled with acidities of the ſtomach and bowels; and it is well known that bread mixed with water, and kept in a degree of heat equal to that of the human ſtomach, ſoon turns ſour.

During the late ſcarcity, many of the labouring men, and even artificers, could not earn as much money as was ſufficient to keep their families in the article of bread only. It is certain, however, that on a different plan, ſuch families might have lived very comfortably. Many of the articles of diet are cheaper than bread, and equally wholeſome. Above one half of the expence of living might be ſaved by a due ſelection of the articles of diet.

The Engliſh labourer lives chiefly on bread, which being accompanied with other dry, and often ſalt food, fires his blood, and excites an unquenchable thirſt, ſo that his perpetual cry is for drink.

But the greateſt conſumption of bread is occaſioned by tea. It is ſaid that the ſubjects of Great Britain conſume a greater quantity of that herb, than the whole inhabitants of all the other nations of this quarter of the globe. The loweſt woman in England muſt have her tea, and the children generally ſhare

it

it with her. As tea contains no nouriſhment, either for young or old, there muſt of courſe be bread and butter to eat along with it. The quartern loaf will not go far among a family of hungry children, and if we add the coſt of tea, ſugar, butter, and milk, the expence of one meal will be more than would be ſufficient to fill their bellies with wholeſome food three times a day.

There is reaſon to believe that one half the bread conſumed in England is uſed to tea, without one hearty meal ever being made of it. The higher ranks uſe tea as a luxury, while the lower orders make a diet of it. I had lately occaſion to ſee a ſtriking inſtance of this in a family that was repreſented to me as in diſtreſs for want of bread. I ſent them a little money, and was informed that they ran with it directly to the tea-ſhop.

To a heavy, ſluggiſh, phlegmatic man, a moderate uſe of tea may not prove pernicious; but where there is a debilitated ſtomach and an irritability of fibre, it never fails to do much hurt. With many it has the effect to prevent ſleep.

Tea will induce a total change of conſtitution in the people of this country. Indeed it has gone a great way towards effecting that evil already. A debility, and conſequent irritability of fibre, are become ſo common, that not only women, but even men, are affected with them. That claſs of diſeaſes which, for want of a better name, we call nervous, has made almoſt a complete conqueſt of the one ſex, and is making haſty ſtrides towards vanquiſhing the other.

Did

Did women know the train of diſeaſes induced by debility, and how diſagreeable theſe diſeaſes render them to the other ſex, they would ſhun tea as the moſt deadly poiſon. No man can love a woman eaten up with vapours, or waſhed down with diſeaſes ariſing from relaxation.

It is not tea taken as a beveridge after a full meal, or in a crowded aſſembly, that I ſo much condemn, though I think ſomething as elegant and leſs pernicious might be ſubſtituted in its place. The miſchief occaſioned by tea ariſes chiefly from its being ſubſtituted for ſolid food. This is ſo much the caſe at preſent, that, had I time to ſpare, I think it could not be better employed than in writing againſt this deſtructive drug.

OF BOILED GRAIN.

Though farinaceous ſubſtances, of one kind or another, make a neceſſary part of the food of man, yet there can be no reaſon why ſuch ſubſtances ſhould always aſſume the name and form of bread. Many of them are more wholeſome, and not leſs agreeable, in other forms. Bread is often uſed merely to ſave the trouble of cookery; and, being portable, is the moſt moſt convenient article of diet for carrying abroad.

It does not, however, admit of a doubt, that more grain is eaten boiled, though not in this country, than is made into bread; and that this mode of cookery is the moſt wholeſome. Simple boiling precludes all adulteration, and is an operation much leſs laborious and artificial than baking.

The

The moſt general article of diet among mankind, is rice. This may be made into a variety of diſhes; but ſimple boiling is all that is required, to render it a proper ſubſtitute for bread. It may either be eaten alone, or with milk. In the eaſt, it is uſed with meat, in the ſame manner as we do bread. The people of this country believe that rice proves injurious to the eyes, but this ſeems to be without foundation, as it has no ſuch effect on thoſe who make it the principal part of their food.

Many other kinds of grain will, when boiled, make good ſubſtitutes for bread. Even thoſe which make a harſh and unpleaſant ſort of bread, are often rendered very palatable by boiling. This is the caſe with all the leguminous claſs of plants, as peaſe, beans, &c. Even oats and barley are more agreeable, as well as more wholeſome, when boiled, than made into bread.

All allow that peaſe and beans boiled, when young, are a great luxury. But when old, they are equally wholeſome, and, when properly cooked, by no means unpleaſant. There are few who do not reliſh peaſe pudding, and even prefer it to bread. Beans are not ſo fit for this purpoſe; but they make an excellent ingredient in the poor man's broth, and whoever eats this broth will find little occaſion for bread.

Peaſe and beans contain an equal quantity of ſugar with wheat, oats, or barley, and at the ſame time a greater proportion of oil, conſequently are more nouriſhing. This fact is confirmed by daily experience.

On thoſe farms where peaſe and beans are raiſed in great abundance, the labourers are much fed on that

ſort

ſort of grain; but when removed to farms where they are fed with other kinds of grain, they ſoon complain of a diminution of ſtrength, and requeſt a ſupply of peaſe meal as formerly.

Nature ſeems to have pointed out the propriety of the extenſive uſe of peaſe and beans; it being a fact, that when crops of that kind are duly alternated with crops of wheat, barley, or oats, the fertility of the ſoil may be maintained, without reſt or manure, for many years together; whereas, if the latter be raiſed, on the ſame ſoil for ſeveral years ſucceſſively, they render it barren, ſo that, without reſt or manure, its fertility cannot be preſerved.

The people in England are but little accuſtomed to the uſe of boiled grain, though in many countries it is eaten as a luxury. Boiled barley is a great favorite with the Dutch, and is eaten with milk, butter, or molaſſes. It is the principal food of the Dutch ſailors, who, in general, are both healthy and robuſt.

Barley is one of the beſt ingredients in ſoup. Count Rumford ſays, it poſſeſſes the quality of lithing, or thickening ſoups, in a ſuperior degree to any other grain. We have reaſon, however, to believe, that grits, or coarſe oatmeal, will anſwer that purpoſe ſtill better.

Oatmeal is frequently made into bread; but it is a much more wholeſome, as well as agreeable food, when made into haſty pudding, and eaten with milk. The peaſants in many parts of Britain make two meals a day of it, while their children almoſt wholly ſubſiſt on it; and it is well known that both old and young who are thus fed, are healthy and robuſt.

The opinion of oatmeal being heating, and occaſioning ſkin diſeaſes, is wholly without foundation. Bread made of oatmeal, when not leavened, will ſometimes occaſion the heart-burn; but this is no proof of its heating quality. Unleavened bread, of wheat, or any other grain, produces the ſame effect on a debilitated ſtomach. Oatmeal thoroughly boiled ſeldom gives the heart-burn.

Perſons who are fed on oatmeal bread, or haſty pudding, are not more ſubject to diſeaſes of the ſkin, than thoſe who live on wheat meal. Cutaneous diſorders proceed more from the want of cleanlineſs, than from any particular aliment. The French, ſo far from thinking that oatmeal is heating, ſpeak of it as poſſeſſed of a cooling quality; and even the Engliſh give oatmeal, or grit gruel, to lying-in women, and ſick people of every deſcription, which ſhews that they are inconſiſtent with themſelves, in alleging that the blood is fired by the uſe of oatmeal.

A lieutenant of the army, reſiding at a country village within a few miles of Edinburgh, with a wife and ten children, having no other income than his half pay, fed the whole of his children with haſty pudding and butter milk only, from a conviction that it was the moſt wholeſome and full diet, that fell within the reach of his narrow circumſtances. They grew apace, and it was the univerſal remark of the neighbourhood, that they were as ſprightly, healthy, and robuſt, as other children, and at the ſame time perfectly free from all ſkin diſeaſes.

Children are ſeldom well, unleſs when their bodies are gently open. But this is more likely to be the caſe

caſe when fed on oatmeal and milk, than when their bellies are crammed with a ſtarchy ſubſtance made of the fineſt flour; yet this in England is the common food of children. I have ſeen an infant ſtuffed four or five times a-day with this kind of food. There needs no conjuror to tell the conſequence.

A late Author, a man of learning but the dupe of prejudice, has, by a ridiculous definition, endeavoured to repreſent oats as proper food for horſes only. I wiſh the horſes in England devoured a ſmaller quantity of that grain, and the people more. Few things would have a greater tendency to leſſen the expence of living. The oats in North Britain are of a ſuperior quality, and I hope the people will long have the ſenſe to uſe them as an article of diet.

Indian corn is likewiſe ſaid to make the beſt food when boiled. Count Rumford obſerves, that of all things it makes the beſt pudding, and that he has made a hearty meal of it, ſauce included, for five farthings. What makes good puddings will make good dumplings, and theſe will, at any time, ſupply the place of bread. The Count alſo remarks, that the negroes in America prefer Indian corn to rice; and that the Bavarian peaſants prefer it to wheat; that it might be imported from North America at about four or five ſhillings *per* buſhel; that, when made into flour, it would coſt only one penny farthing *per* pound; and that it is highly nutritious, and the cheapeſt food known. During the late ſcarcity a large quantity of this grain was imported; but ſuch is the averſion of the common people of this

country to every ſort of food to which they are not accuſtomed, that they refuſed to purchaſe it, and the merchants were very great loſers by the importation. On the ſame principle the Germans, till within theſe few years, could not be induced to eat potatoes, though now they are become extremely fond of them.

The American, the Italian, and the German, all cook Indian corn, in the ſame way as the North Briton does his oatmeal, by making it into haſty pudding. It may be eaten in a variety of ways. Some eat it with a ſauce, compoſed of butter and brown ſugar, or butter and molaſſes. Others eat it with milk only. In either way it makes a good, cheap, and wholeſome diet, by no means diſagreeable to thoſe who are accuſtomed to it.

The only other grain we ſhall mention as when beſt boiled, is buck wheat: It is of a very mucilaginous nature, and of courſe highly nutritious. In ſeveral parts of Europe, it conſtitutes a principal part of the food of the lower people. In former times it was eaten in Ruſſia, not by the lower claſſes only, even the nobility made uſe of it. Boiled, and then buttered, it was ſuch a favorite of the great Czar Peter, that he is ſaid ſeldom to have ſupped on any thing elſe.

OF BUTTER.

It has been ſaid, that the Engliſh have a thouſand religions and but one ſauce. It muſt be allowed that they uſe butter with almoſt every kind of food. Butter, though a good article of diet, may be uſed too freely, and in this country, I am convinced, that is the

the caſe. To weak ſtomachs it is hurtful, even in ſmall quantities, and when uſed freely, it proves prejudicial to the ſtrongeſt.

Butter, like other things of an oily nature, has a conſtant tendency to turn rancid. This proceſs, by the heat of the ſtomach, is greatly accelerated, inſomuch that many people, ſoon after eating butter, complain of its riſing in their ſtomachs, in a ſtate highly diſagreeable. Oils of every kind are with difficulty mixed with watery fluids. This is the reaſon why butter floats on the ſtomach, and riſes in ſuch an unpleaſant manner.

Perſons afflicted with bile ſhould uſe butter very ſparingly. Some ſceptical authors doubt whether or not aliment of any kind has an effect on the bile. One thing, however, is certain, that many patients, afflicted with complaints which were ſuppoſed to be occaſioned by bile, have been completely cured by a total abſtinence from butter.

The moſt violent bilious complaints that I ever met with, were evidently occaſioned by food that became rancid on the ſtomach, as the cholera morbus and the like. Nor can ſuch complaints be cured, till the rancid matter is totally evacuated by vomiting and purging.

But ſuppoſing butter did not poſſeſs the quality of becoming rancid on the ſtomach, it may, nevertheleſs, prove hurtful to digeſtion. Oils of all kinds are of a relaxing quality, and tend to impede the action of digeſtion. Hence the cuſtom of giving rich broths and fat meats to perſons who have a voracious appetite.

The

The free uſe of butter, and other oily ſubſtances, not only tends to relax the ſtomach, and impede its action, but to induce a debility of the ſolids, which paves the way to many maladies. In a country where two thirds of the inhabitants lead ſedentary lives, a debility of fibre muſt predominate. Whatever encreaſes that debility ought to be avoided.

Children, without exception, are diſpoſed to diſeaſes ariſing from relaxation. Butter, of courſe, ought to be given to them with a ſparing hand. But is this the caſe? By no means. Bread and butter conſtitute a great part of the food of children, and I am convinced that the groſs humours with which they are frequently troubled, are partly owing to this food. As children abound with moiſture, bread alone is, generally ſpeaking, better for them than bread and butter.

I have been aſtoniſhed to ſee the quantities of butter eaten by groſs women who lead ſedentary lives. Their tea bread is generally contrived ſo as to ſuck up butter like a ſponge. What quantities of crumpets and muffins they will devour in a morning, ſoaked with this oil! and afterwards complain of indigeſtion, when they have eaten what would overload the ſtomach of a ploughman. Dr. Fothergill is of opinion, that butter produces the nervous or ſick headach, ſo common among the women of this country. As a proof of this, it is often cured by an emetic.

Oils, in certain quantities, excite nauſea, and even vomiting. They muſt of courſe prove unfriendly to digeſtion. A Dutch ſailor, we are told, can digeſt train oil. So may an Engliſh ſailor; but it would be very improper food for a London lady.

To ſome of the leaner farinaceous ſubſtances, as the potatoe and the like, butter makes a very proper addition, but eating it to fleſh and fiſh, of almoſt every deſcription, is certainly wrong. The fleſh eaten in this country is generally fat enough without the addition of butter, and the more oily kinds of fiſh, as ſalmon or herrings, are lighter on the ſtomach and eaſier digeſted when eaten without it.

Butter is rather a groſs food, and fitter for the athletic and laborious, than the ſedentary and delicate. It is leſs hurtful when eaten freſh than ſalted. Salt butter certainly tends to induce ſkin diſeaſes, and I am inclined to think, the free uſe of it at ſea may have ſome ſhare in bringing on that dreadful malady, ſo deſtructive to our brave ſailors, *the ſea ſcurvy.*

There is a method of rendering ſalt butter leſs hurtful, but it ſeems not to be known in England. What I mean, is to mix it with an equal quantity of honey, and keep it for uſe. In this way it may be given to children with greater freedom. In North Britain this method of mixing butter with honey is well known, and from a common proverb, I take the cuſtom to be very ancient.

Butter, in itſelf, is not near ſo hurtful, as when combined with certain other things. For example: bread made with butter is almoſt indigeſtible, and paſtries of every kind are little better; yet many people almoſt live upon paſtry, and it is univerſally given to children. It is little better, however, than poiſon, and never fails to diſorder their ſtomachs. The fond mother cannot paſs a paſtry ſhop, without treating her darling boy with ſome of the dainties, and then wonders how he got the cough, or cholic.

I have

I have known a man, ſeemingly in perfect health, who, by eating a penny-worth of paſtry, as he paſſed along the ſtreet, was ſeized with ſuch an aſthmatic fit, that he was obliged to be carried home, and had nearly loſt his life. This occurred whenever he inadvertently ate any thing baked with butter.

Every thing that proves very injurious to health ought, as far as poſſible, to be prohibited, by laying a high duty upon it. A duty on paſtry would be ſerving the public in more reſpects than one. It would ſave many lives, and leſſen ſome tax on neceſſaries.

Cheeſe as a diet, is likewiſe injurious to health. It ſhould never be eaten but as a deſert. It occaſions conſtipation, fires the blood, and excites a conſtant craving for drink. It is very improper for the ſedentary, and hardly to be digeſted even by the athletic.

If men will live on dry bread, poor cheeſe, ſalt butter, broiled bacon, and ſuch like parching food, they will find their way to the ale-houſe, the bane of the lower orders, and the ſource of half the beggary in the nation.

OF FRUITS AND ROOTS.

Fruits and roots form a large claſs of the ſubſtitutes for bread. The latter, being produced under ground, are leſs liable to ſuffer from the inclemency of the ſeaſons than grain. Men who wiſh to inflame the minds of the multitude may inveigh againſt the ſubſtitutes for bread; but reaſon and ſound ſenſe ſay, the more ſubſtitutes for bread, the better. When one fails, recourſe can be had to another.

In

In warm climates the inhabitants have many ſubſtitutes for bread, and as their ſeaſons are more uniform than ours, they can generally depend on the plant, or whatever it is, proving productive. The plantain-tree, commonly called the Indian fig, which has from time immemorial been cultivated in South America, bears fruit of a ſweetiſh taſte, which will diſſolve in the mouth without chewing. It is eaten either raw, fried, or roaſted. When intended to ſupply the place of bread, it is gathered before it is ripe, and eaten either boiled or roaſted. The banana is nearly of the ſame nature, but its fruit is greatly ſuperior both in taſte and flavour.

The inhabitants of the South Sea, or Ladrone iſlands, are ſupplied with bread from a tree, which has been lately imported into our Weſt India iſlands, and will, it is hoped, be found to anſwer the ſame purpoſe there. It has a ſlight degree of ſweetneſs, but not much flavour. It reſembles new bread, and requires to be roaſted before it is eaten. Thoſe who have taſted it ſay, that it is in no reſpect ſuperior to the potatoe.

In ſome of the Weſt India iſlands the inhabitants ſupply the place of grain by making bread from the root of a ſhrub called the caſſada, or caſſava. Though, to my taſte, this bread is very inſipid, yet the natives are fond of it, to ſuch a degree, that I have known ſome of them eat it, during their reſidence in England, in preference to the fineſt London bread.

But the moſt general ſubſtitutes for bread in the Weſt Indies, are the yams. There are three different ſpecies of this plant, the roots of which are promiſcuouſly uſed for bread. They are ſaid to be very nutritious, of eaſy digeſtion, and, when properly

dreſſed, are by ſome preferred to the beſt wheaten bread. The taſte is ſomewhat like the potatoe, but more luſcious. The negroes generally eat them boiled, and beaten into a maſh. The white people have them ground into flour, and make bread and puddings of them. They can be preſerved for ſeveral ſeaſons, without loſing any of their primitive goodneſs.

Of all the ſubſtitutes for bread in Europe, the potatoe is the moſt extenſively uſeful. This plant is a native of Peru, and has been in Europe about two hundred years. Like moſt other important diſcoveries, it made but a ſlow progreſs, and is ſtill far from being ſo generally cultivated as it deſerves to be. It is indeed known in moſt parts of Europe, but its culture is beſt underſtood in Ireland and the northern parts of England. At Harwich, however, the preference is given to the Dutch potatoes, brought over by the packets between that place and Helvoet Sluys. There is a light ſandy ſoil in Holland very favorable to the culture of that ineſtimable root.

As this plant thrives in every ſoil, and ſeldom ſuffers from the inclemency of ſeaſons, we muſt blame ourſelves if we ſuffer a famine to exiſt. Indeed no ſuch thing ever can be, where due attention is paid to the culture of potatoes. A far greater quantity of farinaceous food can be raiſed on an acre of ground planted with potatoes, than ſown with any kind of grain. It is not uncommon to have a return of forty for one. They are not ſo hearty a food as corn, but no man will ever periſh for hunger who can have potatoes.

Potatoes

Potatoes abound with an inſipid juice, which induces ſome to think that they are not very nutritious. Facts, however, are againſt this opinion. Some of the ſtouteſt men we know, are brought up on milk and potatoes. Dr. Pearſon, who has beſtowed ſome pains in analizing this root, ſays, that potatoes and water alone, with common ſalt, can nouriſh men completely. They differ in colour and conſiſtence, but not materially with regard to their nutritive qualities.

Some think the firm kind are the moſt nutritious; but the Iriſh, who muſt be good judges, give the preference to the mealy. The difference, however, depends much on the mode of cooking them.

More than half the ſubſtance of potatoes conſiſts of water, and experience ſhews, that that mode of cooking, which moſt diminiſhes their moiſture, is to be preferred. In London they are drenched in water and waſhed before they are brought to market, which accounts, in a great meaſure, for the bad quality of the London potatoes.

They are dreſſed in a variety of ways, but ſimple boiling or roaſting ſeems to be all the cooking they require, to render them a proper ſubſtitute for bread. Some are fond of making bread of them. This, in my opinion, is marring both. Why manufacture any thing into bread, which requires only the aid of fire to make it ſuch? Nobody thinks of making dough of the bread fruit; but the potatoe might with as great propriety be called the bread root, as it is made into bread by the ſame proceſs.

Stewed mutton and potatoes make not only a nouriſhing but a very palatable diſh. The exceſs of fat

of the mutton which, when otherwiſe cooked, ſuſtains great loſs, is thus preſerved, by being abſorbed by the potatoes. It is, however, to be obſerved, that, when potatoes are uſed in broth or ſtews, they ought previouſly to be boiled, and the water thrown away, as it contains ſomething deletereous. Simple boiling or roaſting is ſufficient to prepare potatoes to ſupply the place of bread, but when they are intended to ſerve as a meal, they require ſomething of a ſoftening nature, as milk, butter, or both. What a treaſure is a milch cow and a potatoe garden, to a poor man with a large family, who lives in the country! Yet, with a little attention from landlords and farmers, almoſt every man might be ſo accommodated. What a ſource of real wealth and population! Men would multiply, and poverty, unleſs among the profligate, be unknown. Horſes are ſometimes fed with potatoes, and become very fond of them. With the addition of a ſmall quantity of hay, they are found to be ſufficiently nouriſhing.

I would beg leave to recommend both to landlords and farmers, a careful peruſal of Earl Winchelſea's excellent letter to Sir John Sinclair, on the advantages of cottagers renting lands. This humane Nobleman takes up the matter in a truly patriotic light, and ſhews, that farmers, inſtead of leſſening the number of poor, do every thing they can to multiply them; and I am ſorry to ſay that, ſo far as my obſervation goes, it agrees entirely with his lordſhip's.

Some think that the potatoe, unleſs it is made into bread, will not keep. An accident taught me the contrary. Many years ago a friend of mine ſent me

a potatoe, after it had been roaſted in an oven, on account of its ſingular figure. I laid it on a ſhelf among ſome other things of the like kind, and was ſurprized, on removing them many years after, to find the potatoe quite freſh, though as dry as a bone. On grating it down it was perfectly ſweet; and as fit for making ſoup as the day it was roaſted. I apprehend that nothing made into bread would have kept ſo long.

Poſterity will hardly believe that a ſcarcity of bread could be felt in Britain, at a time when it was known that a ſufficient quantity of farinaceous food could be raiſed in one county for the inhabitants of the whole Iſland. Let proper encouragement be given to the culture of potatoes, and ſet famine at defiance.

Many other domeſtic roots, ſprouts, &c. are very wholeſome, and may occaſionally ſupply the place of bread. Of theſe Mr. Bryant of Norwich reckons above forty; but we ſhall only take notice, by way of ſpecimen, of the moſt uſeful and productive. It is worthy of remark, that no nation can be very populous, which does not draw a great part of its food from under ground.

Of the eſculent roots in this country, the parſnip is reckoned the moſt nouriſhing. It is likewiſe of eaſy digeſtion, and is agreeable to moſt palates. Some indeed diſlike it on account of its ſweetneſs; but that is a proof of its nutritive quality, ſugar being the moſt nouriſhing thing in nature. We are told that, in the north of Ireland, the poor people make beer from this root.

There is not any plant that affords a more ſtriking proof of the benefits of culture than the turnip. In

its

its wild ſtate it is good for little or nothing; but, when properly cultivated, it not only affords wholeſome nouriſhment for man, but furniſhes the principal winter food for cattle. There is a ſpecies of this plant which grows in North Britain, called the yellow turnip, which is ſweet, and of a ſuperior quality to thoſe produced in the ſouth, particularly about London, which are bitter and ſtringy. The yellow turnip is the moſt nouriſhing, and alſo the moſt hardy in ſuſtaining the winter. It is eaten with milk to cure the conſumption and ſcurvy. Margraaf ſays, he could extract no ſugar from the turnip, which affords ground to conclude, that it is not ſo nutritive as certain other roots. Not only the root of the turnip, but the tops, when young, make very pleaſant greens. The ſprouts, if gathered when very tender, make an excellent ſallad.

The carrot, like the turnip, is good for little in its natural ſtate, being ſmall, tough, and ſtringy. Manured, it grows large, ſucculent, and of a pleaſant flavour. It ought, however, to be eaten young, otherwiſe it lies on the ſtomach, and is hard of digeſtion. It is an ingredient in ſeveral ſoups, and being ſolid, may in ſome meaſure ſupply the place of bread.

Salſafy, ſkirrets, and the ſeveral kinds of beets, are all pleaſant and nouriſhing. They are likewiſe of eaſy digeſtion, and may be dreſſed in a variety of ways. Margraaf has by experiments diſcovered, that both ſkirrets and beets contain a conſiderable quantity of ſugar. Though the extracting a ſaccharine ſalt from theſe plants may be no object while we poſſeſs the Weſt India iſlands, yet it ſerves to ſhew that they

poſſeſs

poſſeſs a quantity of nutritious matter, ſufficient to give them a rank among the articles calculated to ſupply the place of bread.

The onion, we are told, was a great favorite in Egypt four thouſand years ago, and Dr. Haſſelqueſt ſays, it is not to be wondered at, for whoever has taſted the onions of Egypt, muſt allow, that none can be better in any part of the globe. There, he ſays, they are ſweet, though in many countries they are ſtrong and nauſeous. There they are ſoft, whereas in northern countries they are hard; and their coats ſo compact, that they are difficult to digeſt. This very quality may however recommend them in countries where food is ſcarce. The Doctor obſerves, that the Turks eat them roaſted with their meat as we do bread, and are ſo fond of them that they wiſh to be indulged with this diſh in Paradiſe.

From the Doctor's account one would be induced to believe that the onion uſed in Egypt was of a different ſpecies from ours; but I am rather inclined to think it may depend on the mode of culture, as well as on the warmth of the climate and the difference of ſoil, as we find in the ſouthern parts of Europe they are milder than in the more northerly. In Spain they are very mild, and a root weighing two pounds will grow from a ſingle ſeed.

Onions are dreſſed in a variety of ways, but, in regard to wholeſomeneſs, there is no method better than ſimple boiling. By this method of cooking, they are rendered mild, of eaſy digeſtion, and go off without leaving any diſagreeable heat in the ſtomach or bowels. Many ſhun them on account of the ſtrong

diſagreeable

diſagreeable ſmell they communicate to the breath. Mr. Bryant ſays, this may be remedied, by eating a few raw parſley leaves immediately after, which will effectually overcome the ſcent of the onions, and likewiſe cauſe them to ſit more eaſy on the ſtomach.

The leek is generally reckoned among pot-herbs; but as the root is the part chiefly uſed, the conſideration of it comes under the preſent head of diſcuſſion. Indeed, it is as properly a root as the onion, which grows chiefly above ground. The leek, as well as the onion, is ſaid to be a conſtant diſh at the tables of the Egyptians, who chop them ſmall, and eat them with their meat.

The leek is uſed as a pot-herb in moſt parts of Britain, eſpecially in Wales, where the natives are ſaid to be fond of it. In Scotland a full grown fowl and a ſmall piece of ſalt beef, ſtewed with a large quantity of leeks, is a very favorite diſh. In my opinion the leek is not ſo generally uſed any where as it deſerves to be. There is no ingredient goes into ſoup that is more wholeſome, or that gives it a better flavour, than leeks. They are in many reſpects medicinal, and to my taſte, as an ingredient in ſoups, they are greatly ſuperior to the onion, or any other pot-herb whatever.

It is a fact worthy of obſervation, that the boiling of vegetable ſubſtances thoroughly, extricates a conſiderable quantity of air, and makes them leſs liable to produce flatulency.

I could mention a great many more eſculent plants which might occaſionally ſupply the place of bread, but the above ſpecimen is ſufficient to ſhew how liberal nature is in ſupplying man with food, provided he

will

will take the trouble of cultivating and cooking it. Mr. Bryant, in his hiſtory of eſculent plants, enumerates above four hundred and fifty, each of which affords a wholeſome nouriſhment, and may occaſionally be uſed in place of bread.

OF BROTHS AND SOUPS.

THESE may likewiſe be conſidered as ſubſtitutes for bread. If properly made, they will ſerve both for bread and drink. Though broth is a diſh of the greateſt antiquity, and may be conſidered as extremely delicious, yet it is not a favorite in this country. Here the people are fond of what they call ſolids; yet thoſe very ſolids they make into broth, by ſwallowing as much drink after them as they can get. The only difference is, the foreigner makes his broth in a pot, and the Engliſhman makes his in the ſtomach.

A very ſenſible anonymous writer obſerves, that in England a pound of meat makes ſimply a pound of food; whereas, in any other country in Europe, that quantity of animal food, when ſtewed down with vegetables and Scotch barley, will produce an ample meal for half a dozen people. Hence he juſtly infers that, among the variety of ſchemes which may have been deviſed by the humane for relieving the diſtreſſes of the poor, a better and more extenſive charity cannot be deviſed than that of inſtructing them in a new mode of cookery.

The ſame author adds that the reſult of his experiments on this ſubject had exceeded his moſt ſanguine expectations, and that each day gave him freſh proofs of the excellency of his plan for teaching the poor

and needy to find themſelves in a wholeſome and palatable diet, at the cheapeſt rate, in which little or no bread was required. He concludes by aſſerting that there is ſcarce a place in this kingdom where twenty perſons may not have a wholeſome, hearty, and palatable meal for three ſhillings.

This anonymous letter is followed by one from Colonel Poynter, two from Dr. Johnſton, of the royal hoſpital at Haſlar, addreſſed to Admiral Waldegrave, and one from the Admiral himſelf, written for inſertion in a public paper. They contain a variety of receipts for making cheap, wholeſome, and nouriſhing diſhes for the poor. Theſe diſhes conſiſt chiefly of broths, ſoups, and ſtews, or what they call pottage, and are calculated to make a hearty and plentiful meal without bread or drink.

I am inclined to pay the more attention to theſe letters, as they ſeem all to have been written by gentlemen of obſervation. The pamphlet is ſold by Longman and Debrett, for a charitable purpoſe, at the ſmall price of three-pence.

The writer who has paid moſt attention to the improvement of cookery for the benefit of the poor, is Count Rumford. In his economical and philoſophical eſſays, he has given ſuch a variety of forms for making wholeſome, cheap, and nouriſhing ſoups, ſtews, and other diſhes for common uſe, that little more ſeems neceſſary to be ſaid on the ſubject. I ſhall only obſerve that the mode of living on broths, ſoups, haſty-pudding, and ſuch like, ſo warmly and juſtly recommended by the Count, has been practiſed in the northern parts of this kingdom from time immemorial.

rial. There the food of the common people is haſty-pudding with milk for breakfaſt and ſupper, and broth, with vegetables and meat, for dinner. The poorer ſort often make broth without meat; but they all uſe vegetables in great abundance, and ſometimes they ſupply the place of meat with butter. As the haſty-pudding and milk make a compleat meal, no bread is neceſſary either at ſupper or breakfaſt; nor is much required at dinner, as the broth is made thick with barley, cabbage, and a variety of other vegetables or pot-herbs. Cabbage is a favorite ingredient in the Scotchman's broth. It is ſeldom made without this article, which is not eaten ſo early as in England. It is there ſuffered to grow to maturity, and when that is the caſe there is no plant more productive. This the Germans know well, and make it into *ſour crout*, one of the beſt antidotes againſt the ſcurvy with which we are acquainted.

This kind of diet not only ſaves bread but drink. The labourer who lives on haſty-pudding and ſoups, ſeldom has occaſion for drink; while he who is burnt up with dry bread and cheeſe, or ſalt meat broiled, has a continual thirſt, and ſpends the greater part of his earnings in liquor. This, by acting as a powerful ſtimulus, may make him do more work for ſome time, but it generally cuts him off in the middle of his days. The Engliſh labourer, who works hard and drinks hard, ſeldom lives long, and is an old man when he ſhould be in his prime.

The roaſting of meat is a waſteful mode of cookery, which ought to be avoided by the poorer ſort of people, as much of the ſubſtance, and the moſt nutritive parts, are loſt by ſcorching, and fly off by evaporation.

I know it will be ſaid, that I recommend ſlops in place of ſolid food. They are ſuch ſlops, however, as the greateſt heroes of antiquity lived upon; and though I have viſited moſt parts of the iſland, I know of no better men than thoſe who live in the manner deſcribed above; nor are the people any where more healthy, or longer lived.

Broth is not only a diſh of great antiquity, but one that can be made in a great variety of ways. It receives into its compoſition animal and vegetable ſubſtances of every kind that are uſed in diet, and it may be ſeaſoned ſo as to ſuit every palate. Indeed, people early accuſtomed to eat broths properly made, are generally fond of them for their whole lives.

It would be difficult to aſſign a reaſon why the Inhabitants of South Britain ſhould diſlike a diſh ſo much reliſhed by other nations. Cuſtom, no doubt, ſettles all theſe things; but how cuſtoms ariſe, is not ſo clear a matter. If an alteration in diet is to be introduced with effect, it muſt begin with children. Whatever men are accuſtomed to eat when young, they generally prefer for the reſt of their lives. Were the children in South Britain taught to eat haſty-pudding, with milk, for breakfaſt and ſupper, and broth, with vegetables and meat boiled in it, for dinner, they would reliſh theſe diſhes as long as they lived, would find little occaſion for bread, and ſtill leſs for drink; and would thrive better than on their preſent food.

What parents love themſelves, they generally give to their children, without any regard to its being proper for them or not. I have ſeen a father who was fond of ſtrong beer, make his ſon, an infant, guz-

zle it at every meal; and the mother who delights in tea, does not fail to give it to her daughter whenever ſhe takes it to herſelf. By this conduct, the ſon becomes a tippler, and the daughter ſips tea in place of ſolid food, until ſhe is eaten up with vapours and other nervous diſorders.

Count Rumford ſays, brown ſoup is the common breakfaſt of the Bavarian peaſants, to which they occaſionally add bread. This he avers is infinitely preferable in all reſpects to that pernicious waſh, tea, with which the lower claſſes of the inhabitants of this iſland drench their ſtomachs, and ruin their conſtitutions. He adds, that a ſimple infuſion of this drug, drank boiling hot, as the poor generally drink it, is certainly a poiſon, which, though it be ſometimes ſlow in its operation, never fails to produce fatal effects, even in the ſtrongeſt conſtitution, where the free uſe of it is continued for a conſiderable length of time.

The German on his *polenta*, the American on his *muſh*, and the North Briton on his *haſty-pudding*, can make a hearty breakfaſt for a tenth part of what a tea-breakfaſt would coſt, while it is infinitely more wholeſome. It has likewiſe the advantage that no bread is neceſſary.

I have been often told, when recommending ſoups to the poor, that they had not time to make them, and that they could not afford fuel on account of its price, as it is dear in great towns. They can, however, find fuel twice a-day to boil a tea-kettle, and time to make the tea, which is a more tedious operation, by far, than making a meſs of haſty-pudding. For a great part of the year even the pooreſt perſon muſt

muſt have a little fire; and it would require no more to make a comfortable meſs of ſoup, which is always beſt when made with a ſlow fire.

The mode of living that I would recommend to the lower orders of the people, with a view to ſave expence and improve their health, is to ſubſtitute occaſionally other farinaceous ſubſtances in the place of bread, as potatoe, &c. to give up in a great meaſure the uſe of roaſted, baked, and broiled meats, and to ſupply their place with broths, ſoups, ſtews, and ſuch like, made with a little meat and plenty of vegetables; to give to children, and to grown people who will eat it, for breakfaſt, milk-porridge, or haſty-pudding with milk, ſmall beer, or melaſſes. This will be found a more wholeſome breakfaſt than tea, while it is much cheaper and requires no bread.

CONCLUSION.

Although the place of bread may be occaſionally ſupplied by farinaceous roots and other vegetables, yet we would by no means wiſh to diſcourage the culture of grain: The culture of grain is the culture of men. While the huſbandman is raiſing food for his fellow-creatures, he is laying the foundation of health and longevity to himſelf and his offspring. Innumerable benefits are connected with the culture of grain. While the artificer is ſitting in ſome awkward poſture breathing confined and perhaps contaminated air, the cultivator of the ſoil riſes with the ſun, eats his wholeſome meal of milk and farinaceous food, hies him to the field, where he ſpends the day in uſeful labour, inhales the freſh breezes, and at eve returns

returns home with a keen appetite, to enjoy his ſimple repaſt and ſound repoſe.

It has been ſaid, as artificers can earn more money than thoſe who cultivate the ground, that arts ought to be encouraged, and grain, if neceſſary, imported. No manufacture is equal to the manufacture of grain. It ſupplies food for man and beaſt, while the ſurplus, by being exported, enriches the nation. Nor is it ſubject to the uncertainty of other manufactures. They often depend on faſhion and caprice, but the neceſſaries of life will always find their value ſomewhere. Though I am convinced that ſome regulations are wanting for the encouragement of agriculture, I do not conſider it as my province to dictate to the wiſdom of the legiſlature. They know their duty, and I have reaſon to believe that they are inclined to pay it all due attention.

I will venture however to aſſert, that if proper encouragement were given to agriculture, Britain would at all times not only have a ſufficiency of grain for her own conſumption, but a ſurplus for exportation. This would contribute more to her real wealth, the happineſs of her people, and the ſtability of her government, than either the encreaſe of her trade, the flouriſhing of her manufactures, or the extenſion of her territory.

It is matter of real regret and wonder that Britain, at a time when agriculture is cultivated as a ſcience, ſhould not be able to raiſe grain for the ſupply of her own inhabitants, but become every year more dependent on foreign ſtates for even the neceſſaries of life. Until an adequate remedy can be found for this growing evil, the free uſe of the various ſubſtitutes for

bread

bread cannot fail to alleviate the calamities of the poor, and to reduce the price of labour.

The great conſumption of animal food, and the immenſe number of horſes kept in this country, are to be reckoned among the cauſes of the ſcarcity of grain. Mr. Mackie computes the number of horſes in this country to be about two millions, and that every horſe, on an average, conſumes the produce of three fertile acres; conſequently the produce of ſix millions of fertile acres is annually conſumed by horſes. Theſe would produce a quantity of grain more than ſufficient to maintain half the inhabitants of Great Britain. Two hundred and ſixty thouſand of theſe animals are kept for pleaſure. I ſhall be told that they contribute to health. That I deny. Did our ladies of faſhion and fine gentlemen make uſe of their limbs, inſtead of being dragged about in carriages, they would both benefit themſelves, and the public. I ſhall conclude theſe remarks with the advice of the humane and benevolent Thomſon:

" Ye gen'rous Britons! venerate the plough,
" And o'er your hills and long withdrawing vales
" Let Autumn ſpread her treaſures to the ſun
" Luxuriant and unbounded. As the ſea
" Far through his azure turbulent domain
" Your empire owns, and from a thouſand ſhores
" Wafts all the pomp of life into your ports;
" So with ſuperior boon may your rich ſoil
" Exub'rant Nature's better bleſſings pour
" O'er ev'ry land, the naked nations clothe,
" And be the exhauſtleſs gran'ry of a world."

THE END.

BRITISH MUSEUM 15 12 63 DEC

15573